A True and admirable Historie,

of a Mayden of *Confolens*, in the Prouince of *Poictiers*: that for the space of three yeeres and more hath liued, and yet doth, vvithout receiuing either meate or drinke.

Of whom, his Maiestie in person hath had the view, and, (by his commaund) his best and chiefest Phisitians, haue tryed all meanes, to find, whether this fast & abstinence be by deceit or no.

In this Historie is also discourſed, whether a man may liue many dayes, moneths or yeeres, without receiuing any sustenance.

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To the Worshipfull, M. *Thomas Thorney*, Maister. M. *William Martin*, M. *Edward Rodes*, and M. *Thomas Martin*: Gouernours of the misterie and cominaltie of the Barber Chirurgians. And to the whole Assistants of the clothing: happie successe in all their actions most hartily wished.

MAtter of noueltie or admiration, hath euermore no greater enemie, then ouer-rash and preiudicate oppinion: things likewise (of neuer so much credit) in other countries, beeing not bred or borne in our owne, doo surmount all compasse of beleefe. Wherefore Gentlemen, this wonder, happening in the declining state of the world, and in Fraunce, no farre region from ours of England: if the brackish deuider of our Continents, make it not vnrelish-able in your tastes, the queazie stomacks of others I shall the lesse care for. You are men of a misterious profession, exceeding good Anatomists, and skilfull searchers into our bodies whole faculties. The Authour of this labour in French, as (by reading) I am sure your selues will say no lesse, is both an excellent Philosopher, Physician, Chirurgian, and a skilfull Anatomiste, and of

all theſe hath made good witneſſe in this diſcourſe. I could not be-thinke me, to beſtowe my paines any where more deſertfullie, then on ſuch as are anſwerable to the firſt Authours qualitie: which neither I would not ouer-boldly preſume to doo, till (by a kinde examen) of ſome of your ſelues, the worke was thought worthie your entertayning. It hath coſt me good paines, and therefore may merit the kinder acceptaunce: which if it do finde at your hands, as I would be ſorie but it ſhould. I remaine yours in any more ſerious imployment.

Your worſhips in true affection. A. M.

To the Reader.

FRiendly Reader, hauing ſeriouſly read ouer (& with no meane admiration) this preſent Hiſtorie: I made ſtealth of ſome priuate houres, from my more weightie imployments, to let thee haue the ſame in thine owne familiare language. Wherein (I hope) thou wilt thankfully accept, if not my paines, yet (at leaſt) the kinde affection I beare thee, in acquainting thee with one of the rareſt meruailes, which can be found among the hiſtories of elder ages, or thoſe more recent and of later times. And becauſe I would preuent thee, in all occaſions of ſiniſter ſuſpition, ouer and beſide, that it is a matter moſt publique and generall in *Poictiers*, as alſo thorowe the whole countrie of *Poictu*: thou haſt heere the teſtemonie likewiſe, of many worthie, graue and credible perſons, ſuch, whoſe truth can no way bee excepted againſt; who haue all ſeene the Maiden now in queſtion, & (by

his Maieſties commaundement, they beeing his beſt and cheefeſt Phiſitians) they haue made triall to their verie vttermoſt, to finde out the leaſt ſcruple of deceite heerein to be imagined. They haue committed her from her Parents, to diuers Noble and woorthie perſons, ſome of which haue kept her cloſe lockt vp, ſome foure, fiue, or ſixe weekes, ſome for as many & more monethes together, where not ſo much as the ſent of any foode was to bee felt: and notwithſtanding, they found her in the verie ſame eſtate, as when they ſhut her vp vpon this proofe. All which (me thinks) in reaſon might ſuffiſe to content any ſelfe-willed conceite whatſoeuer: if not, as the Maide yet liueth, and long is like to doo, let the doubtfull (if pleaſe them) but beſtowe their paines, and (by the beſt meanes they can deuiſe) freelie make triall, and ſatisfie themſelues, for ſuch is the deſire of the pore Maiden herſelfe. Farewell.

Abſtinentem hanc vidit anno ſuperiore, alterum iam annum ſine alimento trahentem, *D. N.* Rapinus vir non Irenarchico munere ſolum, ſed varia etiam eruditione illuſtris, vt teſtatur hoc elegantiſsimum de ea carmen.

De puella duodecenni, quæ iam biennium perſtat ſine cibo & potu viuere ad Confluentem Vigennæ, an. ſal. M. VI. C. I.

Quàm varia exercent hominũ miracula mentes.
Quorum conſtitui non ratio vlla poteſt!
Ecce valens & adulta duos iam virgo per annos.
Vitam agitat, nullo freta vel vſa cibo.
Obſeruata Magiſtratu, & vicina ab omni,
Qua fluit exiguo tunĉta Vigenna Coro.
Iam ieiuna famem tolerat ſine fraude bienniũ,
Et iam præcluſis faucibus arĉta gula eſt.
Mireris nullum ſuſpenſo à pectore ventrem:
Mireris nullas inde, vel inde vices.
Et nihil excernit, ſtrĉta vt nil excipit alvo,
Puraque ab vtraris parte pudenda latent.
Illa tamen ſentit, loquitur, videt, ambulat, audit:
Quod nos intentis vidimus ipſi oculis.
Aut magico fallax in corpore ſpiritus errat:
Aut paſta exili lampade flamma ſubeſt:

Ne

Quæ decet effecto naturæ potentior, ipſa,
Maiorem humanis legibus eſſe Deum.

N. RAPINVS. P.

RESP.

NEC noſtra fallax in virgine ſpiritus errat,
Carmine nec magico faſcinat ille oculos.
Nec, veluti inciderit nunc dignus vindice nodus,
Quas poſuit leges tranſilit ipſe Deus.
Sed quod verſiculo tua, magne vir, annuit vno
Muſa, alita exili lampade flamma ſubeſt.

F. CITOIS. D. MED.

SI quando leuibus fama pinnulis vehens,
Nullis puellam vſtitare ſeculis,
Sitis auida, atque triſtis exortem famis
Narrauit, omnes commodùm palleſcere,
Omenque Leuum deprecari prodigi,
Vnus veniret confidenti pectore
Hygieia iuſſit Pallas: Ille protinus
Sibi optiones filias ſumens Iouis,
Cnaeus remouit alta mundi moenia,
Auiaque Naturæ penetrauit loca,
Hic vnde rerum ſemina, vnde profluant
Mariſque fontes, fluminùmque limpida,
Animeque ventùm præpetes, quibus modis
Hyemeſque, ſolſtitiaque diſpernat Deus:

Qui

Qui causa frugum succulentis germinet
Mandata glebis, quòue sustentans cibo
Inolescat animal, siue sensibus cluat
Auctum, negatis siue sensibus caret,
Hic vidit vsquam quicquid est: Quod vt graui
Pauore mentis solueret, doctissimis
Citoeus insit explicare schedijs,
Qua quisquis olim legerit, caelestium
Opera videri scripta confitebitur.

M. VIDARD Procurator Regius Fict.

LE MESME.

D'Vn miracle tu fais naistre vn riche discours,
Traictant, Si sans manger on tombe en atrophie,
Si vn corps par trois ans a peu viure sans vie,
Puisque les alimens sont l'ame de nos iours.
Iamais Phœbus ne vit rien semblable en son cours,
N'Æsculape son fils: car si c'est maladie,
Le defaut d'aliments eut son ame rauie:
Mais sans boire & manger celuy cy vit tousiours.
Viure ainsi n'est ce pas vn prodige bien rare?
Ce viure dementant la Nature, & ses lois,
Qui veulent qu'à momens nostre corps se repare.
Mais vn effect plus beau faict ton liure (Citoys)
Repaissant nos esprits d'vn si precieus viure,
Qu'il fournit d'aliments, pour en mourant reuiure.

FIN.

The French Sonnet thus Engliſhed.

A Miracle begets thy rich diſcourſe,
Diſputing; If conſumption doe enſue
On want of feeding: Or, if lifes right due,
Be in a body (life-leſſe-liuing) Since, tis true,
Foode is the ſoule, which dooth ſupport lifes courſe.
Phœbus nere ſaw the like, in all his race,
Nor yet his Phiſick Sonne; for, in diſeaſe,
Life fayles, if nouriſhment doe not appeaſe:
Yet (without meate or drinke) life heere holds place.
Ill not a wonder then, one thus ſhould liue?
Nature heere takes the lie: and thoſe decrees
That euery moment (as the bellies fees,)
Bids fill the gut, or elſe our health we leeſe:
(Cuius) to vs a further rule doth giue.
Feeding our ſpirits with a precious food,
Maintayning life in death. more pure, more good.

FINIS.

PEllegis hoc ſcriptum? ſuffundere lurco rubore,
Ne ſubito infenſi pallidus ora Dei:
Ah tum te miſerum iudex cùm venerit ille?
Viuere neglectis quàm potes vſque cibis.

L. MORBAV. OE.

LE

LE MESME.

Rougi ventre glouton à l'abord de ce liure,
Si tu ne veux pallir au iugement de Dieu:
Que feras tu, chetif, en ce terrible lieu,
Puis qu'en peut icy bas long temps viure ſans viure?

* The French thus Engliſhed.

BLuſh belly-glutton, to behold this booke,
Gods iudgements, if they here thee not affright:
vvhat wilt thou do (wretch) in more dreadful plight?
On one (long liuing foodleſſe) thou maiſt looke.

FINIS.

LE MESME.

Ie croyois en la foy d'vn erreur populaire,
Que de ce corps mortel le foible baſtiment,
Priué du fort ſouſtien d'vn ſolide aliment,
Caduc, en peu de temps viendroit à ſe deffaire.
Mais le nouueau labeur de tes doctes eſcrits;
Plein de l'air animé d'vne belle parole,
Qui preuue le contraire, & m'enuoye à l'eſcole,
Du choc de ſes raiſons eſtonna mes eſprits.
Puis le naif raport d'vne recente hiſtoire,
Confit au doux nectar de ton mielleux diſcours,
Puiſſant de me nourrir, ſans manger, pluſieurs iours,
Renuerſant ma creance, eſtablit ta victoire.

FIN.

The ſame French Sonnet, thus Engliſhed.

A Populare errour long time me miſſe-led,
That the weake building of this bodies frame:
(Robd of foodes ſtrong ſupport) would ſhrinke the ſame,
And, in ſhort while, deliuer it for dead.
But this freſh labour of thy flowing wit,
Full of the ſoule-breath of moſt pleaſing words:
Approues the contrary, and to me affords
Schoole-paines againe; ſo powerfull is thy writ.
A recent Hiſtory, ſo sprightly told,
Sweetned with Nectar of thy honny-phraſe:
Foodleſſe, feedes me for many, many dayes,
And now to change beleefe, I may be bold.

FINIS.

Hic liber humani dum tollit corporis eſcam,
Ingenio dulcem quis neget eſſe cibum?

Paſch. Le Coq M. D.

Paſch

FOelix tuo præcone tua, virguncula, vita,
Iam non te ficcus succus, vt ante, fouet:
Ipse sed æternam vitam das & accipit autor:
Incertum tu illi, an debeat ille tibi.

A. CITOYS Frater
in Curia Patronus.

LE MESME.

VNE humeur dans ce corps estroictement enclose
Depuis vn si long temps ceste fille entretient:
Vne meilleure vie en ce liure luy vient:
Car ce liure & la vie est vne mesme chose.
F ? N.

The French thus Englished.

AN humour in the body strictly closde,
Hath so long time this Maydens life supplyed:
A better life this booke hath her proposde,
For this booke, and her life, are neere allyed.
FINIS.

A MONSIEVR LESCARBOT SVR LA TRADVCTION DE cette hiſtoire.

L'Autheur qui premier a enfanté cette hiſtoire,
Semblost auoir au peuple enuié ce bonheur :
De cognoiſtre & ſcauoir par ſon doſte labeur,
Ce prodige nouueau d'vn immortelle memoire.
Toy, Leſcarbot, *emeu non d'vne vaine gloire,*
Mais d'vne affection digne d'vn noble cœur,
As ſupplé au defaut de ce premier autheur,
Rendant ſon noble eſcrit à tous Francois notoire.
Si le nom de Citoys *merite eſtre immortel,*
Pour auoir aux humains deſcouuert des merueilles,
Qui leur vont rauiſſant l'eſprit & les oreilles,
Ton nom certainement merite d'eſtre tel,
Qui par ton beau diſcours fais que la meſme choſe,
Ore eſt commune à ceus à qui elle eſtoit cloſe.

L. DE LA ROQVE.

To Monſieur Leſcarbot, *vpon the traducing of this hiſtory.*

(·.·)

THE Authour that firſt infanted this Booke,
Seem'd enuious of the peoples happines:
Loth that in his learnd labour, they might looke
On matter of ſuch wondrous worthines.
Yet thou *Leſcarbot*, moou'd by no vaine-glory,
But in th'affection of a noble mind:
The firſt mans fault haſt quitted in true kind,
And made all Fraunce acquainted with the ſtory.
If *Cuoys* name immortally deſerue,
For opening ſuch a meruaile to vs men:
As both their eares & mindes may ſweetly ſerue,
Thy name as worthily may merit then.
Thy queint diſcourſe imparts the ſelfe ſame right,
In common now, which he kept out of ſight.

FINIS.

To

To his good friend. *A: M.*

WOnder, bee dumb: And (now) no more prefer,
(Like to ſome ſelfe lou'd, boaſting Trauailer)
Thy paſt Aduentures: for an Age is borne,
Vpon whoſe forhead, caracters are worne
So ſtrangely, that ee'ne Admiration ſtands
Amazde to read them, (with heau'd eyes and hands.)
Times oldeſt Chronicle proues it moſt cleere.
England neere ſpent ſuch a miraculous yeare,
And (Fraunce!) thy maiden child-birth, goes (by far)
Beyond all thoſe, bred in thy ciuill warre:
The wonder being (by thus much) greater growne,
Laſt day ſhe ſpake no language but her owne,
Yet now ſhee's vnderſtood by Engliſhmen.
Such Magick waites (deere friend) vpon thy pen.

Tho. Dekker.

¶ A true and meruailous Historie, of a Maiden of *Poictou*, who for the space of three yeeres and more, hath liued without either meate or drinke.



Vripides desired, that either wee might liue as dumbe, in perpetuall silence: or that dumbe thinges, vvithout any ambiguitie of words, might speake to vs. As for my selfe, I could wish, that either we were of those Indian people called *Astomi*, whom *Plinie* describeth to liue without mouthes: or else contented (like them) with the sole benefit of ayre, without eating or drinking, wee might heere spend our time. For by this meanes it might come to passe, that our spirit, (which with a firme eye cannot cõtemplate things naturall, no more then the Owle looke on the rayes of of the Sun) beeing freed from those

Lib. 7. cap. 1.

miſtes & thicke vapours, occaſioned by the vſe of meats: would comprehend with a perfect regard, the Ideas and formes of things nakedlie, and according as they are indeede.

Heracl. *Chriſippus* then ſhould not neede, to take *Helleborus* with ſuch obſeruãce, for the purging of his vnderſtanding, to the end he might the more ſubtilly ſee, the ſtrength of his arguments. Our ſoule (againſt her nature) would be no heauie burden at all vnto vs: ſhee ſhould not neede to ſerue herſelfe with the ſalt of our bodies, to keepe her from corrupting: but rather ſhee would be like vnto a *Pharos*, which in our diuine nauigation, would diſcouer the way for our attayning to the land of heauen.

But in regard that our life is maintained, by the nouriſhing of the bodie, and that by (one mutuall aſsiſtance) both together doe conſerue thẽſelues, euen while we our ſelues doe

doe ſtudie how to ſupport this life, by continuall care for furniſhing it with foodes: it enſueth, that wee altogether abaſe, & caſt downe to the earth, that part of the ſoule, which otherwiſe (of her ſelfe) would couet nothing els, then to eleuate her ſelfe to high and heauenly things. Notwithſtanding, *Plato* holdeth, that man is pouruayed of ſtore of repletion, and cloying for the inteſtines, to ſhewe, that God hath created him a ſoule full of reaſon & councell: with out which, as the plants are euermore faſtened to their roores, for their feeding, ſo would hee likewiſe alwaies haue meate in his mouth, or elſe, as the beaſts, his minde would be perpetually labouring, in ſeeking after nothing but freſh paſture. You may ſee the ſame thus, while the meate dooth conuay it ſelfe by the paſſages of the bellie, the ſpirit naturally ſends his ſtrength vegetatiue & In his Timeus.

nutritiue thorow the bodie, and by this commixture, life, & the motion of the bodie is maintained: and as this more sublime part of nature, passeth on further still to shewe the effects of his force and vertue, so after foode hath sustained the bodie, the spirit is called too the desire of new viandes, & constrainde to yeeld it selfe subiect to the bellies appetite. For there is nothing (saith *Plinie*) that is more painefull to a man, then his bellie, the content whereof, the most part of men imploy their whole life time. This importuning vessell of the bodie, euermore is at hand with vs, like a greedie creditour summoning vs many times in the day: but he is not to be listened to alwayes when he calls, if hee haue had his dutie paide him. No more then one vnder age, who would not allow his tutour or guardian the expences for his nourishing, as though he

lib. 26. cap. 8.

he had liued with him onlie vppon winde, and yet continually hath bin by him, and fed with his purſſe: but whoſoeuer ſhall or doth deale ſo, the Emperour hath iudged him not receiueable, except he can proue he hath had his feeding elſwhere. Tit. De alim. pup. præſt. C.

The neceſsitie of the bellie, is alwayes in ſuch rigour with vs, that the *Stoicks* themſelues, who were excluded (in themſelues) from all ſenſe of man, conſtrainedly did yet liſten to the bellies murmuring: and did eate, but how? to the end they might ſhunne eating. Quite contrarie to certaine gourmandes and gluttons, who vſed then, and yet doe, to eate and drinke, only to encreaſe their eating and drinking: hauing no other God but their bellie, wheron they beſtowe whatſoeuer ſerues to excite luxurie: for which, the Seas are trauerſed, euen ſo farre as to the Riuer *Phaſis*, ranſacking her en-

trailes, for contentation agreeing with their insatiable appetites. And this is that part, wherein we come neereſt vnto brute beaſtes, who by their proper nature, are led to deſire whatſoeuer their bellie demaundes, and (with whom) we make cõmon this neceſsitie, of eating and drinking.

For nature hath giuen to all creatures one inſtrument of life, which is naturall heate, & that (euen as our wood in the fire) hath his ſeate in the triple ſubſtaunce of our bodie, to wit, the ſolide, humorall and ſpirituous parts, which (without ceaſsing) he ruinates and conſumeth: ſo that in very ſmall while, all would bee waſted, if it were not maintained by a freſh ſupply of meates and drinkes, neither more or leſſe, then as the flame of a Lampe, which is extinct ſo ſoone as the Oyle is conſumed, if no more be put thereinto for longer

laſting.

lasting: And heereupon, *Hippocrates* the Prince of Phisitians sayd, that the bodies of young men haue neede of more nourishment, then others, because they haue much more heate then they: for otherwise (saith hee) their bodies would consume themselues. Contrariwise, the bodies of olde men, because they haue but little store of heate, they haue neede but of as little nourishing. Lib. 1. Aph. 14.

Hence may we draw a confirmed argument, by this which *Hippocrates* himselfe hath said, that old men easilie endure fasting, but next thē, such as are in the strength of theyr age, yet lesse then young men, & infants least of all other, but especially such as are liuelyest, and readiest in theyr bodily functions. For the littlenes of heate, the tenacitie of the primitiue humour, and the densitie or thicknes of the body, impeacheth olde men, that this triple substance cannot Aph. 13.

waſt it ſelfe at all: whence proceedeth, that they haue nothing at all ſuch neede of meates, and the deſire or appetite after thē (if ſo I may ſay) which is hunger, in them is much languiſhing. As cōtrariwiſe in young men, it is ſo much the more ardent, as the heat naturall is aboundant, the vitall humour more fluxible, and the compoſition of the body more thin, and leſſe heaped together. VVhich three things, as they cauſe the foode receiued to conſume, ſo by little and little, they repaire any defect there ariſing. For as it ſhould be thus, that the ſubſtance of euery creature, diſſolues it ſelfe by the pores of the skin, into the ayre which enuirons it (ſaith *Galen*) ſo followes it of neceſſitie, that the very neereſt parts of the skin, ſhould be firſt deſtitute of nouriture, that by their propper ſtrength & vertue, they might draw the nouriſhment from the other neigh-

1. De ſymtom. cauſ. 7.

neighbouring parts, onely to repaire that, which through default of ſuſtentation is become worſt: thoſe there, from the veines, theſe heere, from the liuer: the liuer frō the inteſtines & ventricle (by the meſenterie veines) calling what is moſt familiar, and conuenable to his nature. Then the ventricle, ſeeing her ſelfe emptie, by a naturall vnderſtanding which ſhe hath, of that which is wanting to her: ſhee is incited to deſire meate, wherwith ſhe may be ſuſtained.

But if ſome body be preſented, which hath but ſmall ſtore of heate, and much more naturall moyſture, whereto the pores and reſpiracles of of the skin doe giue place; there is no great euacuation made of this triple ſubſtance, and ſo conſequentlie, there is no neede at all of much nouriſhment. Neither is it altogether neceſſarie (as *Galen* witneſſeth)

De vent. sect. aduer. Eras.

in thoſe places, where, (beſide that alreadie ſaid) the ayre which encō-paſſeth vs, is cold, and the body heauie, benumbde, & not ſtirring: becauſe the little troughes & openings in the ſkinne, are mouthes, and yet little or nothing at all paſſeth out at them. And this he giues vs to vnderſtand, by the example of ſaluage beaſtes, which (all winter together) will not leaue their dennes and cauernes, and hereupon he calles them *Phoolenonta Zoa*, ſuch as are Beares, Battes, or Dormiſe, Serpents, Lizardes and diuers other. All which hauing at ſpring time (by warmth & heate) the conuoyes of their bodie releaſed and opened, when they knowe that inwarde warmth reſolues them, & makes them to waxe hungrie; they come foorth (by their owne proper motion) out of their priſons, and (guided by nature only) ſeeke in all parts, the feeding which

is apteſt for them. Hence hee gathereth, that continuall breathing, which is occaſioned by reſpiration, procures this defect, & this alſo prouokes the appetite and deſire of eatting. For nature hath giuen this propertie to the emptie part, which thus requireth to be filled. So that if the cauſe ceaſſed, for which the body hath need of nouriture, it would enſue as neceſſarilie, that the ſelfe ſame penurie, and his vnderſtanding, which is hunger, by little and little would decay: and therefore by this reaſon, the creatures which are ſo hidden in the caues of the earth, may liue without the vſe of foode. So likewiſe, by the report of notable men, and wel worthie credence, that in the Lanternes and hollowe places of olde Sepulchers, burning Lampes haue bin found, which the inſcriptions on the ſaid Tombes haue witneſſed, that they were put

S. Auguſt. lib. 21. de ciuit. Chap. 6.

in there, almoſt infinite yeares before their finding: as that whereof *Lodouicus Viues* ſpeaketh, diſcouered about the yeare 1500. which *Hermolaus Barbarus* ſaith, was found in the territories of *Pauia*, without date of day, or of Conſull in very deed, but yet notwithſtanding, it had bin there incloſed aboue eight hundred yeares before, as by the written diſcourſe *P. Appianus* gathered. Such Lampes then, were preſerued ſo long a time with little maintenance, becauſe the moiſture there doth ſtrongly ſupport them, and they periſh but little: whether it be by the humiditie (which the Alchymiſtes tearme radicall) of the gold (which alone among all naturall bodies, is belieued, to ſuffer no diminution at all of his ſubſtance) or any other thing therto belonging, but ſo it appeares by the teſtification, engrauen vppon a veſſell of earth, which *Barbarus*

barus before mentioned, deliuered written in these wordes.

Plutoni sacrum munus ne attingite fures,
Ignotum est vobis hoc quod in orbe latet.
Namque elementa grauis clausit digesta labore
Vase sub hoc modico maximus Olybius.
Adsit fœcundo custos sibi copia cornu,
Ne pretium tanti depereat laticis.

And this which followeth, was written or carued vppon an other vessell of earth, and enclosed within the former, bearing these words.

ABITE. HINC. PESSVMI. FVRES.
VOS. QVID. VOLTIS. CVM VOSTRIS. OCVLIS. EMISSITIIS.
ABITE. HINC. VOSTRO. CVM. MERCVRIO. PETASATO. CADVCEATOQVE.
MAXVMVS. MAXVMVM. DONVM: PLVTONI HOC SACRVM. FACIT.

Now in this vessell of earth, was

and had bin kept this Lampe, placed betweene two Flagons or Bottles, the one of gold, the other of ſiluer, full of the moſt pure liquor of gold: which was imagined to haue giuen nutriment to the Lampe, that continued burning for ſo many ages. The ſame *Barbarus* called this liquor heauenly water, or rather, the diuine water of the Alchimiſts: which alſo he noteth, to haue beene called by *Democritus* and *Mercurius Triſmegiſtus*, ſometimes diuine water, ſometime the *Scithian* drinke: ſometime ſpirituall, that is to ſay, a ſpirit drawn from the celeſtiall nature, & * *fift eſſence* of things, whereof is compoſed *Aurum Potabile*, and the Philoſophers ſtone or duſt, in the ſearch whereof, ſo many people haue vainly conſumed themſelues. To this diuine licquor of golde, I knowe not whether I may attribute or no, the meruaile of a Lampe continuallie bur-

Or Quinteſſence.

burning, wherof *Cedrenus* speaketh, which from the time of the Emperour *Iuſtinian*, was found in the cittie of * *Edeſſa*, with an Image of our Sauiour Ieſus Chriſt. It had been incloſed or hidden, ouer a certaine gate, immediatly after the paſsion of Chriſt, and yet neuertheleſſe, it had alſo remained there fiue hundred yeeres, without extinguiſhing. Moreouer, ſome of the oyle which was found therein, beeing caſt into the neereſt fire to that place, it burned intirely all the troupes of warriours, of *Choſroes* King of the Perſians, who was an enemy to the Chriſtians. VVhatſoeuer it were, in conſideration of the reaſons before alleaged, I find it not ſo ſtrange, as an example now to be made, of a thing very rare, & almoſt incredible, happening within our owne quarters of *Poictu*: to wit, the faſt or abſtinence of a maiden of *Confolans*, (or *Conflans*,)

In the abridgement of his Hiſtorie.

* A Cittie of Syria, beyond Euphrates.

flans,) who for the ſpace of 3. yeres, and euen till this day, hath liued, & doth, without any bodily foode or ſuſtenaunce.

This Maiden is about 14. yeeres of age, and is named *Iane Balan*, her Father *Iohn Balan*, a Lockſmith, and her Mother *Laurencia Chambella*: her ſtature is anſwerable to her age, ſomewhat Country-like of behauiour, a natiue of the Towne of *Confolans*, vpon the Riuer of *Vienna*, in the confines of *Limoſin*, and alſo of *Poictu*. In the eleuenth yeere of her age, being ſeazed on by a continuall Feauer, the 16. day of Februarie, 1599. ſhee hath ſince then been aſſailed with the acceſſe of diuers other ſickneſſes: and beyond all the reſt, with a continuall caſting or vomiting, for the ſpace of 20. dayes together. The Feauer hauing ſomewhat left her, ſhe grew to be ſpeech leſſe, and continued ſo 28. dayes, without

without the deliuerie of any one word: at the end of which time, ſhe came to her ſelfe againe, and ſpake as ſhe had done before (ſauing that her words were full of feare, and voide of good ſence.) Nowe came vppon her a weakenes, and benumming of all her ſences and bodilie moouings, from beneath the head, in ſuch ſort, that *Oeſophagus* it ſelfe, (beeing that part of the ſtomack, which ſerues as conduct for paſſage of meate and drink, into that which we terme the little belly) being diſſolu'd, it loſt the force attractiue. Since which time, coulde not any one perſwade this Mayden (in any manner) to eate, albeit they made trial, to haue her but ſuck or lick meats delicate, fruits, and ſweet things, agreeable to ſuch yoūg yeeres. Notwithſtanding, the vſe & motion of her members, came to her againe about ſixe months after: except in one hippe, on which ſide yet

ſhe goes with ſome difficultie. One onely impotencie remaineth to her, that ſhe cannot ſwallow or let down any thing, for ſhe altogether loathes and abhors mightily, both meates & drinks.

In this time (a thing moſt ſtrange) the inferiour part of the belly, by little & little is in ſuch maner grown leane, and dried vp in her, as downe from her ſides, and ſo along to her nauill, there remaineth nothing of the belly which ſhee had before. There is only in this place (or in ſted thereof, to wit, vnder the auncient belly, where we may ſay it hath bin) a Cartilage or griſtle, hanging pointed down from * *thorax*, or *ſternum*, after the maner of an eaues or pent-houſe, which throwes off from the building, all the water that falls on the top or couerture. Here-hence, & frō the points of theſe baſtard-ſides, the skinne vnderneath dooth ſuffer great

* That part of the breaſt where the ribs meete and ioyne togither.

great paine and feeling, both of extenſion and diuulſion, as may eaſily be perceiued by the moanes which the Maide herſelfe maketh. From thence comes it, that all the muſcles, inteſtines, bowels, & other parts of the belly, being withdrawne and annihiled by want of foode: one would iudge that they had bi rackt or rent away, at leaſt, there remaineth nothing but the lappings & filaments, for all the fleſhie ſubſtance, which filled thoſe parts there, are periſhed and gon.

As concerning the other parts of her bodie, it behoueth much more, that there ſhould be an aunſwerable diminution: yet ſhe hath a large breaſt, the paps pretie and round: her armes & thighes fleſhie, her face alſo indifferent round, but browniſh: her lippes ſomewhat red: her tongue (indeed) drawne inward a little, but yet her words prompt and

readie: her head couered with haire of good length, for her nailes and haire, they do encreaſe, in each meet part of the body. There comes not any excrement from her, her belly yeelds no ordure, neither doth any vrine at all paſſe from her bladder, or is the matrixe impeached by her menſtruall flowers. Her head is not charged with filth or dandriffe, but ſhewes it ſelfe verie ſound and well, as well in the exteriour part of the skinne, as in the inward organes of ſence: for neither dooth her noſe or eares render any excrements, onlie frō her mouth comes a little ſpertle, and ſometimes from her eyes iſſues a few teares.

The whole body ouer, yeelds no ſweat at all, but we, and ſuch as haue touched her, doe find all her skinne to be colde and dry, and not heated or chafed by any mooving, (except the arme-pits, & thoſe parts which neigh-

neighbor neer to the hart) yet doth ſhee trauaile about the houſe, goe to the market for victuals; ſweepe the houſe; ſpinne at her wheele; reele off her quill; and giues herſelfe (as any other) to all ſeruiceable offices in a familie, & ſeemes as if ſhee were not defectiue, in any part of ſence, or mouing of her bodie.

By all which things, we may gather the raritie, and meruailous noueltie of this example: for the accident happeneth in ſuch an age, whē as the body receiues increaſing. And thoſe things which increaſe, haue need of good ſtore of nouriture: but eſpecially in bodies of ſuch conſtitution, as this Maidens is, ſlender, thin, & cold, where the internall parts are accuſtomed to be moſt hot. Hence comes it, that our auncients haue ſaid, that in VVinter our bellies are more hot, then at other times, which cauſeth a much readier concoction, Lib. 1. Aph. 15.

and an appetite leſſe tollerable, eſpecially when it is prouoked by exerciſes: whereof this Mayden maketh no ſpare, eſpecially, ſuch as her age is capable of, the ayre and ſoyle alſo wherein ſhe liues, affoords the people to be very hungry. All which occaſions of appetite and hunger, were taken frō her by the accident of her continuall Feauer: and in the end, all her naturall functions became aſſwaged, and ſeazed on by a kinde of dead Palſie.

And nowe to begin with the firſt & principall, the little belly or maw, (which otherwiſe is the receptacle of foode, and the officer for the firſt concoction) being lagde & rent by the ordure of crude & raw humors, hath languiſhed in ſuch ſort, as it had no power, either to retaine the meates therin encloſed, or to receiue in any other. Euen ſo in *Hippocrates*, *Hermocrates* being ſurprized with an extreame

extreame burning Feauer, did euermore caſt the foode hee receiued: becauſe this facultie had loſt his ſtrength, and that was quenched in him (ſaith *Galen* in the ſame place) whereof the office was, to feele lack in health, and to deſire what was familiar for him. Com. 1.

Many would attribute the cauſe of this Symptome, or paſsion enſuing ſickneſſe, to ſome bad power in an Apple, which an olde woman had giuen to this young Maiden, two or three months before; becauſe when ſhe had eaten it, ſhe had a diſtaſte of her meats, and felt ſome alteration of her ſpirits. But in regard, that (beſides this) nothing hath happened to her, which outwardly hath impeached her health, neither her naturall functions, vntill ſhe became ſurprized by the Feauer before mentioned; I ſee no reaſon at all, that yeelds any ſubiect to beliefue, how the

the euill power in the Apple, could remaine so long time hidden, without yeelding any effect. Her vomiting ceasing, she became dumbe, by reason of those nerues resolution, which wee call recurrent (which hapned to her soone after through all her body) the fleame cold & raw, beeing liquefied by the heate of the Feauer, which by this meanes wrought a debilitie in the braine, caused that shee could not be found and wel in spirit. Here-hence it hath necessarily followed, that she must needs loose the sence of tast & sucking, and likewise the vse of swallowing meat and drinke: which onely hath procured the abolition of the animall appetite, and by little & little, it hath bin followed, by a totall priuation of the appetite naturall, which *Hippocrates* noteth by these words, *Genestai de ouc edunato*, if we may giue credit to his most graue inter-

interpreter *Galen*. VVhich caſts the cauſe of this paſsion, vpon the blame of the liuer, who being the vegetant and naturall ſoule, ſo ſoone as ſhe is wounded, ſhe is conſtraind, that the auxiliarie, or ſuccouring faculties, (to wit, attraction, retention, aſsimiliation or compariſon, and expulſion, in whom lies all the power of nouriſhing) muſt needs ſinck & fall, and ſo conſequently the appetite, which cannot be compleat & perfect, but by attraction. The ſame Authour gathers it to be the ſickneſs of the liuer in *Hermocrates*, by this, that the ſixt day of his ſickneſſe, he was ſeene to looke yellow: & notwithſtanding, in all the courſe of his diſeaſe, which was for 27. dayes, this yellownes neuer left him (as it had done in *Heraclides*, to whō the ſelfe ſame paſsion happened, and on the ſame day) neither by ſweating, neither by the voyding of much chol-

1. Epid. ſect. 3.

ler; nor by the conuoye of the bellie; nor by vrine, nor yet by vomitting. And therefore it was easie to be seene, that the naturall facultie (whereof the liuer is the fountaine) in very strange manner was ouerthrowne. VVhich being so, all the strength of appetite doth become so weakened, saith *Galen*; as sick-folke rather desire to die, then receiue any thing in at their mouthes, or haue it so much as but touch their lippes.

3. De loc. aff. Chap. 1.

In the Maiden of whom wee speake at this present, (who hath not bin dealte with, by any cunning, or helpes to nature), the liuer hath bin so besieged with the burden of hurtfull humours: as her naturall heate beeing broken, and hauing no more force; by little and little it hath dried vp, with all the nether partes of the bellie, yea and so, as there is nothing indeed to bee meruailed at, when we see the functions of the na-

natu-

turall Oeconomie to be also abolish-
ed. This then is one of the causes, of
this distaste of meates, and of the fast
or abstinence theron ensuing, that
this drying vp of the liuer, and of all
those parts seruing to nourriture:
frō whence attraction beeing taken,
it hath then bin followed with a pri-
uation of sucking or swallowing,
which is the beginning of hunger.
In this opinion I haue *Galen* for my
warrant, who saith, that by reason
of the liuers debilitie, the bodie can
receiue no nourishment: and yet
notwithstanding, it may so subsist a
long time, to wit, so long as the hart
remaineth sound. Neuertheless,
Hermocrates died at 27. dayes end,
because the corruption of humours
had gained the substaunce of the
hart: which likewise the qualitie of
the Feuers heate (by altering) had
consumed, after it had chased away
the naturall heate. But this Maiden

1. De loc. affect. Chap. 1.

hath bin preſerued, in regard, that the Feuers fire being extinct, the naturall heate which remained, being but weake, hath yet bin detained in a bodie lockt vp faſt, couered with a ſkinne wrinckled, colde and drie. Of this heate ſhee makes but very ſmall decay in herſelfe, nor hath ſhe neede alſo of much maintaining the ſame: theſe may ſerue as ſecond and third cauſes of this defect of appetite.

For all that ſhee exhaleth by the meanes of reſpiration, as her breath, and naturall heate, the ſame is repaired and ſupplied, firſt of all by the ayre drawne, as well by inſpiration, and receiued at the hart by the pipes of the lunges or lites: as by this inſenſible tranſpiration, (which, according as I can iudge by her diſpoſition, is almoſt vtterlie waſted in her) receiued in the whole bodie by the arteries. After this, nature (thus

lagde,

lagde, and ſcantly vigorous) delights herſelfe with this crude rhumie humour, which cannot in this young bodie, but (of it ſelfe) it ſhould much abounde and encreaſe, according to the qualitie of her ſexe and age: and the ſame more eſpecially may now be diſcerned, by ſome little decadence of her bodie, through the paſſie, which is not as yet perfectly cured. Now this humour (in time) doth ſeeth it ſelfe, & conuerts into foode, proper and apte for nouriſhing of the bodie. And there is no want of manie other things, which haue their maintenaunce in our bodies, wherewith nature may ſerue herſelfe, when (preſſed by hunger) ſhe pleaſeth to vſe them for ſuſtenance: as fat, marrowe in the bones, and fleame, all which things, the diſpoiled parts of the bodie, doo drawe to their naturall ſeatings, to fourniſh well their owne expences withall,

and they receiue them (like a diſpe
ſed dewe) thorow their whole ſub
Symmach. lib. 1. Epiſt. 33. ſtances. So ſaith one, that the Snayl
in the ayre hauing drought, if n
dewe do fall to them from heaue
they liue by ſucking themſelue
And thence grewe it that *Plaut*
ſayd.

Captiui. *Quaſi, cũ caletur, cochleæ in occulto late*
Suo ſibi ſucco viuunt, ros ſi non cadit.

Ariſt Hiſt. an. lib. 8. Chap. 13. And ſo the Snayles on the eart
when they will defende themſelu
againſt the ſharpe colde of winte
they make before their ſhelles en
traunce, a certaine white couering
Plin. Hiſt. na. Cap. 39. hard like plaiſter, and liue ſo withi
ſixe monethes together, vnder th
ground, neere to the rootes of hea
bes, ſuſtained onely by the interna
humour which redoundeth fro
themſelues. VVhich likewiſe diue
other kindes of creatures doo th
ſame, ſuch as are accuſtommed t
decline from the rigour of winte

b

by withdrawing into dennes: as Serpents, Frogges, Flyes, VVormes, Dormiſe, Rattes of the Mountaines, Turtle Dooues, Swallowes, &c.

For, in regard of Serpents, almoſt all (ſhunning the colde) remaine all winter hid within the earth, as ſaith *Ariſtotle*: from whom, albeit *Plinie* haue borrowed, that which he ſaith cõcerning Serpents, he hath notwithſtanding (againſt reaſon) taken *Ariſtotles* intent contrarie to ſenſe; there where he ſaith, that of al the Serpents, the Viper only ſeekes the places vnder ground, & the other the hollowes of trees and of rockes. VVhereas (quite contrarie) *Ariſtotle* hath written truely, that the Viper is welnigh alone, who during the winter, withdrawes himſelfe vnder ſtones or rocks, and the other vnder ground, for then ſleepe ſerues them in ſted of foode. Nay, and much more, Vipers doo

Hiſt. an. lib. 8. Chap. 15. Plin. Hiſt. nat. lib. 8. Chap. 39.

endu-

endure hunger a whole yeere together, without counting the time of winters cold, ſo ſaith *Plinie*: which we haue known by eye-experience, wee that haue aboundance of them heer, of whom we haue kept a yere & more, encloſed in bottles of glaſſe, without any foode at all.

As for Frogs, whom *Plinie* thinks (after a life of ſixe monethes) to reſolue themſelues into ſlime or mud, and are reuiued againe at the comming of the Spring-time waters: they are ſoundly deaded with cold, but yet not reduced to nothing, as *Plinie* holdeth. For they remaine in the cauernes on the coaſtes, where not only they abſtaine from all nouriſhment, but are likewiſe halfe dead: and they may be ſeene in this eſtate in your Fennes on the Sea-coaſts, (which are not ſubiect to freezing) at all ſeazons of the yere. So likewiſe in the ditches whether they are retired,

tired, where you ſhall not onely ſee their young ones, but alſo the Frogs of the other yeere.

Your Flies, benummed with the cold of winter, remaine hidden in the riſts of planchers and peeces of wood, and come not out, but by fire arteficiall, or by the renewing heate of the Spring, or of Summer. During this numbneſſe, they liue not ſo much by reaſon of their bodies ſmalneſſe or littlenes (as *Ariſtotle* argueth) as by the colde which is in them. For that which is hot, deſireth foode, & digeſts it very ſoone: contrariwiſe, that which is cold, dooth very eaſily let it alone. Among the Flyes, they that make Hony, do forbear to come forth in the ſame time, but abide cloſe in their little Hiues, yet without eating: wherof we may eaſily make proofe, in that, if one bring foode, and ſet it before them, they will not ſo much as touch it.

De part. animi. Lib. 4. Cap. 5.

Arist. Lib 8. Cap. 14. Bees.

And if it chaunce, that any one gets forth, you shall see the same to haue a transparant bodie, as vtterly empty of all nourishment: from the hart of winter, vntill the yeares renewing, they liue in sleepe, without any nouriture, so saith *Plinie*.

Lib. 11. Chap. 16.

Aboue all other kind of creatures, the Grashopper dooth fast the longest: for the moisture which is superaboundant in their bodies, doth sufficiently furnish them with store of nourishment.

Arist. lib. 4. cap. 5. de part. anim.

VVormes growing to be old, their skin doth outwardly wex very hard, and because (that skin) then lookes of yellow, or gold culler, the Greeks were wont to call them *Chrisalides*, & the Latines named them *Aurelia*. After they haue once taken this forme, they will receiue nothing more into their bodies, neither doe they voyd or cast any thing forth.

Among these, the Silke-worme

sheweth

ſheweth a miracle in nature, about the midſt of Summer (cloſed vp faſt within her huske of ſilk) ſhe liues at the leaſt for forty daies together, not onely without eating, but imployes beſide, very much of her ſubſtance, in making of ſilk: and cõming forth of her ſhell or couerture, ſhe becoms a Butterflie, & yet this liberty makes her not to ſeek any nouriſhment.

The Bat or Dormouſe, remaines hidden all VVinter in a perpetuall ſleep, & during all this time, ſhe hath no other nouriture then ſleepe. Ariſt. lib. 8. cap. 17. Plin. lib. 8. cap. 57.

The Rats of the Mountaines, like vnto Dormiſe, doe ſleepe hidden all the winter, and ſor ſix months continuaunce, they are buſied in ſuch a profound ſleep, as being caſt vp out of the ground by digging or otherwiſe: they will not awake at all, vntill ſuch time as they be brought into the Sun, or layd before the fire, & they begin to feele heat. They cary Ariſt. lib. 8. cap. 17.

hay, chaffe, & ſuch other like things into their cauernes, to keep them frō the cold, but yet al this hinders them not from ſleeping ſoundly.

The Tortuiſe of the earth, all winter lies within the earth, & there paſſeth that ſeaſon as the other. And *Rondeletus* witneſſeth, that not onely in winter, but likewiſe at al times, ſhe can liue longeſt without any foode, yea, although ſhee haue her head cleft, or cut off: and this is by the power of the cold moiſture within herſelfe.

Lib. de Amphib.

The Loriot (a kind of Bird, hauing this nature, that if a man ſee her, when he is ſick of the laundiſe, the man ſhall wex whole, & the bird ſhall die immediatly:) all the winter ſhe lies hidden in the earth, & ſhews not herſelfe till about the Solſtice of Summer.

Ariſt. lib. 9. Cap. 29. Plin. lib. 10. Cap. 24.

Your Swallowes, as well thoſe of houſes, as they that are wild, to ſhun the

Ariſt. lib. 8. Cap. 16.

the ſharpnes of winter, whē it draweth neer, they retire themſelues to ſecret places in the neighbouring Mountaines: where you ſhall find them naked and without any feathers, and you may ſee them almoſt in the like condition, euen at the Spring-time. Plin. lib. 10. Cap. 24.

As for them, vvhich are called Swallowes of the Sea-coaſts, they withdraw themſelues to the ſides of Riuers, Lakes, Mariſhes, and of the Seas, where the Rocks doe ſerue them for a retirement. There ſhall you ſee them in multitudes together, as newly aſſembled to chaſe one another. In ſuch ſort, that (as *Agricola* ſaith) the Fiſher men many times take them out of the waters, ſo faſt ioynd & tied together, as our new Philoſophers may ceaſſe henceforward, to forge their new Colonies in Affrick, and other places beyond the Seas.

Arist. lib. 8. cap. 16. hist.

Turtle-dooues, they begin to hide themselues when they are fat, & although that they leaue their feathers in their holes, yet notwithstanding, they keepe their fatnes.

Some one peraduenture, beeing a more diligent searcher into naturall things, may discouer a great number of other birdes, which might bee thought to be straungers, because in winter time they hide themselues thus, & yet neuertheleſſe are of our own coũtry, as Kites, Stock-dooues, Black-birds, Stares, Houpes, Backs, Gripes, Owles, and others, which are sustained and fed by the fat within themselues, in all which time, the course & office of the belly ceasseth. For *Galen* holds, that when hunger is not thorowlie contented, the fat, marrow, and fleame, giue nourishment to the naturall heat. VVhence we may also relieue a doubt, which may arise from that which *Hippocrates*

Gal. 4. vsu part. et Com. 2. de nat. vict. acut.

Hip. lib. de carn.

tes hath written,& maintaineth,that a man can hardly liue out the ſeauenth day, without eating, which although hee happen to ouerpaſſe, yet notwithſtanding, hee will die ſoone after. For albeit it may be true, and that which he ſaith, might haue been manifeſted in this Maiden of *Confolans*, the inteſtine receiuing no foode at all, it ſhut vp it ſelfe in ſuch ſort during this time, that it could not afterward admit the receite of any: yet notwithſtanding, it is not altogether ſo conſtrained, that by this reſtriction of the entrailes, death ſhould follow theron ſo readilie. For it is recorded of the *Scithians*, that if by any occaſion happening them, they are to endure long faſting: they will binde vp their bellies ſtrictly with large bands, to the ende, that hunger may not charge them ſo ſoone, becauſe they haue left little or no ſpace at all for the bellies conuoye.

uoye. And moreouer, the Maiden of *Spire*, of whom ranne ſuch great report, that ſhe had bin three yeares without eating: yet after the ſuperabounding humour was conſumed, ſhe returned (according as they ſay which wrote thereof) euen as one from baniſhment, to her firſt right courſe and vſe of eating: beginning (as it is verie likelie) with potages and liequid things, by little and little, if this be true which thoſe authours haue ſayd. Or rather, if the mother of the maide did not impoſe it on thoſe good people (as the rumour ran) therefore there hath bin ſome occaſion of remaining in doubte, by their owne proper writing: for it might be noated, that her noſe voided much, her eares wanted no part of their ordure, and that ſhe deliuered aboundaunce of teares foorth at her eyes, which ſheweth, that the languiſhing powers haue bin

bin often relieued with ſome foode, albeit not ſolide, whereby theſe excrements (by a ſecret ſtrength in nature) were ſent into their proper organes.

And nothing at all againſt this, makes the Paradoxe, which M. *Ioubert* hath in the ſecond booke of his firſt decade, where among many notable examples of a long faſt or abſtinence, he produceth as an *Hypotheſis* or argument diſputed, that hiſtorie of the Maiden of *Spire*. For, beſides a great number of obſeruations of the ſame qualitie, which hee placeth before, and that haue bin approoued by the auouching of many graue Authours: we haue alſo notable confirmations, as well by experience of elder ages, as of newer and later. *Plato* makes report in his Common VVealth, of a certaine man named *Herus Pamphilius*, who remained ten dayes together, among

the dead bodies of them which had bin slaine in a battaile: & two dayes after that he was brought thence, as one was laying him on the pyle of wood, to be burned among others, he was found aliue. As for *Plinie*, he is not perswaded, that thorowe lack of eating, a man should be compeld to yeeld too death, at the seauenth dayes end. *Diogenes Laertius* reciteth by the testemonie of *Dicearchus*, that *Pythagoras*, the cheefe maister of abstinence, continued fortie dayes together without drinking: by whose doctrine also, *Apollonius Thyaneus* learned (by a long vse and custome) to endure fasting for many dayes. *Plinie* assures vs, that drought or thirst may be surmounted, by a constant perseuerance, and that the Romaine noble Knight *Iulius Viator*, hauing had warning by Phisitians in his younger yeares, not to drinke any water at all, by reason of a certaine

Lib. 11. Cap. 54.

Lib. 7. Cap. 18.

taine indiſpoſition in him, leaning to the dropſie: he turned the cuſtome of nature in ſuch ſort, as he paſſed his age without drinking. Freſh yet in our memory, and all Fraunce hath ſeene the ſame, in the perſon of my Lord Marqueſſe of *Piſani*: who is a man of ſuch merit, as the King himſelfe imployes his ſeruice, in matters of great importaunce. There are many bookes of deuoute enſtructions, which doo recounte meruailes, of diuers frequent and voluntarie abſtinences, as of *P. Alcantara*, a Monke in Spayne, and that for eight dayes and more in euerie moneth. But beyond all others, there is an hiſtorie very famous, of a certaine Maiden named *Catharine*, being in the ſoyle of *Colherberg*, who hath bin knowne to liue ſeauen yeares together, without drinking, or eating any thing whatſoeuer. She was carefully tended by *Henry Smetius*, at this preſent

Professour in Heildeberge, and *Iohn Iac. Theod.* Phisitians. The 24. of Nouember 1584. by the commandement of *Iohn Casimir*, Counte *Palatine*, and since also to the same effect, foure Matrones were appointed to keepe her companie, as well by night as by day, who with the Phisitians, haue also acknowledged, this abstinence to be most true. Three yeares after, this historie was traduced into French, & Printed at *Francford* by *Iohn Wechel*, in the yeare 1587. with an aduertisement in the end, that the Maiden as yet then liued in that manner, without drinking, eating, sleeping, or deliuering any excrements.

Besides all these, *Ioubert* (concerning this argument) hath set downe such pregnant & necessary reasons, as I cannot thinke, that any one needs to make doubt thereof. Neuertheleſſe, being my selfe afterward

to

to diſcourſe on the ſame ſubiect, I happened (being in a Booke-ſeilers ſhop) letting mine eyes wander ouer the bookes, to be preſented at my very entrance with a litle book, beating in the fore-head this title: *Fieri non poſſe, vt quis ſine cibo et potu plures dies et annos tranſigat*. At the ſame inſtant I tooke, the Booke, which (in regard it was written by *I. Haruet* a Doctour of Phiſick, and of the ſame condition with vs, and as we are) I read it very ſeriouſlie frō one end to the other. But comming to the place, where he argues on the negligence, of the Authours of ſo many notable examples, who (he ſaith) haue bin ſomewhat deceiued, by the inueterate beleefe of this extraordinarie faſting: I thought it good, that he ſhould be ſatisfied in this poynt, and paſſed my promiſe thereon, in the name of our Maide of *Conſolans*; albeit, during ſo many Pag. 74.

moneths, & yeares, I could not giue my ſelfe to conſider all her actions and motions; neuertheleſſe it is very likelie, by that which is ſayd in all places of her, concerning the three yeares faſt now in queſtion. And yet ſuch as haue ſeene her naked, as vve haue done, haue thought no otherwiſe, if ſhe be not changed ſince the laſt time I ſaw her, which was in the month of Iuly laſt, 1602. Some ſay, that ſhe is now a little more full of fleſh, & yet ſhe hath neuer receiued any foode at all, that could poſsibly be knowne. Beſide, this truth ought to receiue credit generally, by the faithfull report of ſo many perſons of honour, and good qualitie, who (for trials ſake) haue kept her in their houſes, among their Maides & children, ſome for three, others for foure months and more. If any one be further deſirous, and would willingly ſee her, hee hath free libertie, and

& the Maiden herſelfe will not contradict, what other prooſes, hee or any can make of her. But in my mind, *Ioubert* would haue receiued no meane contentment, by the ſight of an accident ſo ſtrange: for, if to ſo many pertinent reaſons, hee could haue had but an eye-experience, he ſhould not haue had now (perhaps) *Haruet* for his aduerſarie. VVho being in the humor, to combat againſt both ſence and reaſon, it may be, it would then be the harder for him, to vndergoe the demonſtrations of *Ioubert*: for they are vnderpropped with principles ſoundly aſſured, and drawn from the oracles, euen of the great Dictatour of Nature.

Ariſtotle inſtructs vs, that all kinds of creatures, haue in them a certaine naturall heat, which is combined to the ſoule with ſo ſtrict a bond, as the one cannot be without the other: and that thoſe creatures, while they liue, Lib. de vita et mor. et reſp.

liue, haue this heat, but death comming, they are cold immediatly. And in another place, there is (saith hee) in the seed of all creatures, the thing that causeth facunditie, and that is it which we call heat. And further he saith, in the earth, and in the waters, the creatures and plants doe ingender, because in the earth there is a moisture, & in the moisture is a spirit, and in this great substance, is the animall heat, to the end that all things should be somewhat full of soule. Thus dooth he hold, that all things are made by heat, and that all functions are performed thereby.

Lib. 2. de gen. an. Cap. 3.

Galen is also of the same oppinion, and saith, that heat is either the substance of the faculties, or at least, the chiefe, and most necessarie instrument of them. It is no maruell then, if *Harnet* thinks it to be strange, that *Joubert* saith according to *Aristotle*, that life dependeth vpon heat only.

Lib. 2. ad Glauc. Lib. 4. de vsu par.

For

For, that it muſt needes be ſo, life is nothing els, but an abiding or attendance of the ſoule with the heat, according to the ſame *Ariſtotles* iudgment: and we cannot in this obſcuritie of things, find any more aſſured inſtance of this preſent life, then by the functions thereof, of all vvhich, heat (as the eſpeciall inſtrument, and without other meanes) is the authour, the cauſe motiue and effecter. And *Ioubert* (to no ſmall purpoſe) hath defined life by heat, in that *Ariſtotle* hath conſigned death, by the extinctiō of the ſame heat: for *Ioubert* groundeth on this axiome, that of two contraries, the conſequents are contraries. And *Galen* himſelfe, (who holdeth death to arriue then, when heat being weakned and broken by frequent action, becomes faint, and that the temper of the elementary qualities which are in vs, being out of ſquare, comes to yeeld

Lib. de reſp.

1. De ſan. tu.

it ſelfe vnder the tirannie of one alone) giues therby reaſonably to vnderſtand, that the courſe of life keeps it ſelfe for ſo long time, as naturall heat dooth aboundantly diſperſe it ſelfe with the radicall humour, and that the elementarie qualities doe hold a good ſimpathie among them ſelues, in their harmony & kind accord, which wee call temperature. And therefore it is blameleſſe, to define life by theſe two cauſes, that is to ſay, heat and temperature, becauſe it behoooueth to take the definition, by the cauſe which is moſt neere. Now heat is the moſt neere inſtrument of the ſoule, the temper (next that) of naturall heat, which diſpoſeth, and accommodates it to diuers actions. Then this cauſall definition is well deriued, from the chiefe and principall occaſion of life, which heere wee haue alleaged by the authoritie of *Ariſtotle*.

Neuer-

Neuertheleſſe, *Haruet* goes after another faſhion, he defines the life of man, to be an action of the reaſonable ſoule, produced into the bodie of man: but this definition is not ſubtile enough. For firſt & formoſt, life is no action at all of the ſoule, otherwiſe, it ſhould be the ſoule that liueth, and not the body: but life is an abiding (as hath bin ſaid) or an vnion of the ſoule with the body (according as *Ariſtotle* deſcribeth in another of his bookes) wherof (ſoone after) proceedeth action. 8. Metaph.

Heere I add, that the actions of life, beeing, to vnderſtand, to ſmell, to mooue, and to nouriſh: if life be an action, then it were an action of an action, which is moſt abſurd. Or els, if life be an action of the reaſonable ſoule, in ſo much then as ſhee is reaſonable, the corporal parts ſhould then be driuen to performe theyr operations (as receiuing foode for

nouriſhment, to beget her like) one-
ly by reaſon and the intellect, & not
by any naturall ſence. But peraduen-
ture, *Huruet* hauing drawn his defi-
nition from others, hath read, that
life is an act of the reaſonable ſoule,
which word of act, he hath conuer-
ted into action. Or, act is that which
the Greeks call *Entelecheia*, which is
a perfection, efficacie, and mooning
power of it ſelfe: far enough differ-
ring from that which they call *Er-
gon*. And ſo one may (to ſome pur-
poſe) define life, an act of the ſoule
in the body, that is to ſay, a power &
vertue of the ſoule, by the vnion
thereof with the body. VVhence is
eaſie to be vnderſtood, that taking
life generally, it ſhould rather be im-
puted to naturall heat, as to the or-
gane of the ſoule, then vnto reaſon:
in caſe notwithſtanding, that this
heat ſtill abides alwaies vnited with
the radicall moiſture, which al-
though

though that day by day it be consumed by this heate, yet neuertheleſſe, nature prouideth a ſubrogation daily of new, which ſhe borrows from the nouritures we receiue, as it hath bin ſaid already heeretofore. But *Haruet* imagineth, that theſe nourithments ſerue yet to another vſe, which is (ſaith he) to relieue & fortifie the ſpirits; the which *Ioubert* hath omitted: as if vnder this name of radicall moiſture, we ſhould comprehend onely moiſture by it ſelfe, & not the ſpirits likewiſe. And what is he, who will denie, that the ſpirits are not reſtored & ſtrengthened, both by eating and drinking? Yee haue (in very truth) great ſtore of things, heere chawed, and eaten vnprofitably, and to little purpoſe. And of abounding, that which he propoſeth againſt *Hippocrates*, in the 14. Aphoriſme of his 2. Booke, is altogether paradoxicall, to wit,

that hee in whom heate is moſt languiſhing, hath the more neede of nouriſhment: which hee proues by the example of a forty-yeeres aged man, who (ſaith he) receiueth more food then any infant of two or three dayes, in whom notwithſtanding, there is an aduantage of this heat, according to *Hippocrates* himſelfe.

Behold, in my iudgement, an argument very feeble, if one ſhould bring in all that he failes in, & it alſo we ſhould oppoſe the organs of the twaine, the one againſt the other. For, to the end that vnder this word Infant, no cauillation may be couered, I call all them Infants, which are vnder 14. yeeres of age, in the ſame maner as the Greekes do vnderſtand this word *Paidia*. They, I ſay, that according to the proportion of their maw or little belly, doe take more foode, then men of middle & perfect age: as well by reaſon of the power

of

of the facultie, which ſeethes or boiles the foode (whence proceedeth a ſpeedie riddance thereof,) as by their frequent exerciſes, during the which time, good ſtore of their ſubſtance glides it ſelfe thorow the pores into the skinne: to the end I may be ſilent alſo, in the two neceſſities aileaged by *Hippocrates*, that infants haue of eating, to wit, for nouriſhing, & to giue encreaſing to the bodie.

Now the ſtrength of the facultie, which boiles the meate in our ſtomack, depends much vppon temperature and moderation, but that is, when it is excited and prouoked on by the heat natural, which although that after one food is digeſted, ſhee introduceth not then of herſelfe any other nouriture, as ſaith *Haruet*: neuertheleſſe; becauſe that this firſt is thus digeſted by heate, there growes incontinently a feeling of penurie,

penurie and want of foode, at the mouth of the ventricle, which we call hunger. For this cauſe, *Ioubert* referres only to heate (as the principall agent) the quantitie of thoſe foodes, which we take immediatly after, and they are ruled by the appetite of hunger. The facilitie of ſupporting hunger (ſaith *Galen*) makes it ſelfe knowne thus; when any one hath no appetite at all, and yet neuertheleſſe he feeles no endamagement or defect. VVhich *Harnet* thus brings in, that ſuch as are reſtored from ſickneſſe, haue a good appetite, and yet notwithſtanding, no ſuch meates are then giuen them, as their appetite doth deſire: but when aduiſe is giuen for reſtoring of the powers, it behoues alſo to haue regard to the infirmitie of the naturall heate, vvhich is not to be any way iniuried, but ſtill ſupported. This is thus done, becauſe that the temperature

Com. 2. Apho. 13.

rature beeing not yet thorowlie re-
ſeated, & the naturall facultíes feele
themſelues as yet to be diſeaſed: the
organes cannot boile the foodes re-
ceiued, in too great a quantity. Now
Ioubert in his demonſtration, pur-
poſed to ſpeake of the healthfull, not
of the ſick, or elſe of them which are
neither. And therefore he concluds,
that olde men haue not need of
meate often, becauſe they doo not
deſire or appetite often, principally
conſidering, that they haue colde
bodies: whereto *Haruet* in no wiſe
will agree, for he ſaith, that all the
action of mixed bodies, comes from
the qualitie; which winnes the vp-
per hand in the aſſembling of the
elements. So is it in liuing bodies,
heate ruleth ouer the other quali-
ties, of which heate, all action hath
his originall, and not of colde. I wil-
lingly admit the propoſition with
Ariſtotle, ſo farre foorth as to mixte

things, inanimate or without ſoule, & which know the ſimple formes of the elements, for their principles. But in animate bodies, hauing ſoules, & which haue a forme more noble, wherein are contained thoſe other more ignoble (euen as the triangle within the quadrangle) this is not a thing ſo eaſie. For they acknowledge (as the principall of their functions) that nature, properlie called the ſoule I ſay, that is, the moouing vertue of the naturall bodie, the organe, liuing by power.

And as for that which *Haruet* placeth in aſſumption of his argument, that in the liuing bodie, heate doth ſurmount the other elementarie qualities: I cannot allow therof, except he wil haue this heate to be vnderſtood, to be the ſame which diffuſeth it ſelfe through the bodie, gouerneth and moderateth the whole Oeconomie of ſame. And this,

this, while it is in eſſence, mainrai-
neth life, but comming once to
quench it ſelfe, then death of neceſ-
ſitie muſt follow: and this ſurmoun-
teth & ſubiecteth to it ſelfe, not on-
ly the colde, moiſt and drie elemen-
tarie qualities, but euen the hote ele-
mentarie nature alſo, beeing (as in
herſelfe) truelie celeſtiall. For, if he
would haue to be vnderſtood, this
heate predominated by the elemen-
tarie heate, as it ſeemeth to enſue by
his ſillogiſme: then let me ſet the Sa-
lamander before him, which (in his
mixtion) is compoſed of a tempera-
ture ſo colde, as his very touch doth
no leſſe extinguiſh the fire, then as if
it were yce. Hee liues notwithſtan-
ding, yet not by the heate mixed or
elementarie, which being weake in
it ſelfe, cannot ſurmount the power
of this colde: it followes then, that it
muſt needes be by the heate celeſti-
all, which likewiſe maintaineth life

in Serpents, whom euery one knowes to bee colde temperatelie. This then which hath bin ſaid, that the colde in olde men, makes them to hate the abounding of foode, it muſt bee, that *Haruet* meanes it in ſuch ſort, that cold hath no dominion ouer humaine bodies, becauſe actually it can haue no part thereof. But for the colde of *Hippocrates*, it is the ſame, which *Galen*, and all Phiſitians (by compariſon) doo call a ſoft heat, and therefore their weake and little heate, hath neede of ſome ſmall help: euen as the ſlender flame of a Lampe, is maintained by putting in the oyle by little & little, but eaſilie is it extinguiſhed, in beeing ſmoothered by a ſuperaboundant effuſion.

Com. 1. Apho. 14.

Hetherto we haue ſpoken of naturall heate, as beeing the primitiue agent: wherein we haue defended for M. *Ioubert*, that according to the aboun-

abounding or tenuitie thereof, the bodie hath neede of much or little nouriſhment. Now let vs ſpeake of the primitiue humour pacient, and of his nature, and how it is ſubiected to this heate.

VVith the conſent of all Phiſitians, we haue conſtituted heat to be the firſt eſſentiall cauſe of our life, & haue ſaid, that ſhe, of herſelfe, cannot produce any effect of her functions, without a proper nouriſhment, which is the radicall moiſture, & the primitiue abounding, mingled with heate in the ſeede and menſtruall blood, the principles of our generation. But by the ſwift flight of yeres, it greatly deminiſheth and decayeth it ſelfe, to our harme, by the continuall embracing of the heate: for the ſlacking or delaying whereof, as we doo warilie renew the oyle in the burning Lampe, euen ſo doo we as dilligently giue feeding to this

heat, feeding, I say, which serues to restore this humiditie, and deliuer it from so strict an embracing. So that if in the body, there be any superabounding humour, which these parts cannot any way disperse, *Galen* calls the same, *Perittòn hupoleipomenon*. And in Schooles, it is termed an vnprofitable excrement, as it, which remaines (saith he) within little hollow places of the bones, and (as the humiditie fumes vp to the lungs or lites, the moisture glues the ioynts, the seed is in the secrets and pipes, wherby it is voided foorth, spettle is in the tongue, & milke in the brests) so this keepes the place for food, and serueth the fomentation & blowing vp of the natural heat, as *Ioubert* hath very amply written in his Paradoxe, and we our selues haue heeretofore declared. Therefore, so much as remaineth of this humour in the body, & while it there remaineth, there

In lib. 5. Apho. 39.

is

is no neede at all of drinking nor eating, and yet notwithſtanding, it is in the meane time nouriſhed, & liueth: which *Haruet* denieth with the like obſtinacie, and reiecteth all the reaſons of this demonſtration. But for our own credit and regard, & without troubling our ſelues, to cull out his writings by parcels, where hee himſelfe both makes & feigneth obiections, whereto alſo he anſwereth, as any newe Apprentiſe in Phiſicke might do the like: we will confute thoſe reaſons, which ſeem to be beſt furniſhed with apparence, albeit we cannot endure any errour, how little ſo euer it be.

In the beginning of this propoſition, hee impoſeth on *Ioubert*, who hath writtē, that not only the ſmaleſt heat helpeth to make abſtinence or faſting the more eaſie, but alſo, that the humour ſuperfluous, and which holds the place of naturall heate, might Page. 47.

might the more abound. This doth *Harnet* interpret in his ſence, as if *Ioubert* had ſaid, that the ſole ſmalleſt heat, not only helps to render abſtinence the more eaſie, but alſo to the end, that the humour ſuperfluous, & which holds the place of naturall heat, might be the more aboundant. From whence hee drawes the propoſition following; That the ſmalleſt heat cauſeth the abounding of the ſuperfluous humour: againſt which propoſition hee ſo tires his ſpirit, and torments himſelfe, euen as if it were vpon *Ioubert*. Let the Reader ſee, if hee haue propoſed apparance, or no.

Page 52. Now he makes it a great caſe, and thinks he hath enterpriſed an act beſeeming an other *Hercules*, to ſhew, that the excrement ſomtimes holds the place of foode, and that nature ſerues herſelfe in the ſame vſage or manner, and that it can repaire that, which

which is impaired by the power of heat. In truth, the excrements doe not fall altogether vnder one & the ſame conſideration. For there be ſome which are quite againſt nature, and wholy vnprofitable, and which haue no reſemblance at all with vs, and therefore can neuer turne them ſelues to our vſe, to be incorporated with vs. The Greeks call them by an apt name, *Perittoomata*, as the ordure, vrine, ſweat, &c.

There be others more according to nature, which are profitable to ſome part of the body: & yet are excrements, not in regard of all, or the whole body, but for ſome part thereof only. Euen ſo the *Chylus* or white iuyce, (comming of the meat digeſted in the ſtomack, whereof blood is ingendred) after that the ventricle is full, it is ſent to the inteſtines, as an excrement and vnprofitable charge. VVhen it is drawn by the liuer, then

that which was an excrement of the ventricle, is now made a nouriſhmēt to the liuer. Now there, while of the *Chylus* or white iuyce blood is made, the ſpleene, and the bladder of the gall or choller, doe draw from both the one & the other, gall (which are the excrements of the liuer) theyr familiar nouriture: and hauing taken their conuenable portion, they ſend away the reſt as an excrement, which can doe no more ſeruice, nor giue contentment to any one part. The ſpleene ſends that which ſhee holds ſuperfluouſly, by a little veſſell at the bottome of the ventricle, and ſometimes by the hemorrhoides, & from thence to the inteſtines. The veſſell of the gall or choller, by the *Parancholidocum*, to *Duodenum* or *Inteſtinum primum*, and other parts.

By the which demonſtration, *Galen* would induce, that all theſe two parts of blood, (to wit, the thick and earthy,

3. De fac. pat.

earthy, which the ſpleene draweth, and the moſt ſubtile of all, drawn by the bladder of the gall or choller, which hauing paſt by the examen of the heat, conuerts it ſelfe into choller) are according to nature, & ſerue her to ſome vſe, becauſe that theyr proper veſſels were ordained, for thē to be receiued into. But as concerning the diuers kinds of choller, and all the ſorts of ſeroſites, becauſe that they are things vnprofitable, & out of nature, there hath not beene any veſſell allowed to them. Onely to phlegme, rheume, or ſpettle, nature failed, in giuing it a perticuler receptacle, although it be beneficiall, but rather hath lodged it in the veines with the blood, there to be boyled, and made capable for nouriſhing of the body. *Hauet* obiecteth, that this rheume or phlegme, holds no part of an excrement, but is naturall and elementarie, to wit, a fourth humor

of blood. I aunſwer, that by conference of other humors, which are of the nature of excrements, it ſhould appeare manifeſtly, that that place of *Galen*, is vnderſtood by excrementall phlegme: for ſo he compares all the excrements. As (ſaith he) among the diuers kinds of gall, one is profitable & naturall in the creatures, the other vnprofitable & out of nature: euen ſo in the phlegme, that which is ſweet, is healthfull and naturall in the liuing creature, that which is ſharpe & ſalt, is out of nature. Moreouer, that it is ſo, that in all concoction, there is ſome excrement ſeparated from the food: which then ſhall be the excrement of the elementary phlegme? For the iuyce melancholick hath his excrement, the bilious or cholerick alſo hath his, neither is it that which is lodged in the ſtomack and the inteſtines: for it is not as yet come ſo far as the liuer, where the

the office is performed of this concoction.

In briefe, phlegme is not held to haue any perticuler inſtrument, becauſe that if ſometime thorow want of eating, there ſhall be a defect of blood: the ſame turning it ſelfe on the blood ſide, ſhal ſerue as nutrimēt to theſe parts. For the naturall phlegme, it nouriſheth and maintayneth continually, not by power, and want of meat onely: but actually in the parts that are cold and moiſt. It is then an excrement, but profitable, which *Galē*, in the place before alleaged, ſaith, that abiding in the body, it may be changed. And the ſame, in the firſt of his Prognoſticks, he doth not any way contrarie, where hee calleth it, not as he doth heere, nouriſhment halfe boyled: but an excrement of the nouriſhment halfe boiled, whereof the body being filled, it may (ſo ſaith *Hippocrates*) not only 2. De ac. diac.

passe for foode once in the day, but likewise cause to endure more easily, an extraordinarie hunger.

Page. 54. *Haruet* obiecteth two things, the first, in the Dropsie, named *Anasarca*, (which the Latines call *Intercus*) all the parts of the body beeing swolne with phlegme or rheume: and yet notwithstanding, the pacient at all times must haue foode giuen him, whereof if there be any want, hee seemes alwaies ready to giue vp the ghost. I aunswere, that all fleame is not proper to nourish the bodie, but only that which is sweet. Now, that of the dropsie is salt, by reason wherof, it putrifieth, and giues ill sent also to the parts which it toucheth, & *Galen* calleth it baleful, or murdrous: the which, because it is commixed with some other humours, not onely changeth his true & naturall cullor (as *Galen* saith in the same place) but also his temperature: so that by

Hippo-

Hippocrates & *Galen*, it is more often designed by the word water, then of phlegme or rheume. By meanes whereof, *Serenus* calleth it *Aquoſus languor*, and *Horace* he termeth it, *Aquoſus albo corpore languor.*

6. Aph. 14. et ſect. 4. Aph. 482. coac.

Lib. 2. Od. page. 66.

This ſolution may ſatisfie alſo the obiection which he makes ſoone after, concerning the excrements of the ſick, which (ſaith hee) if they haue power to nouriſh during the time of ſickneſſe, wherefore then, (they beeing conſumed,) doth not the ſickneſſe it ſelfe ceaſſe? And if the ſickneſſe ceaſſe, wherefore are all the parts of the bodie in themſelues ſo abated? Alas (good man) thoſe excrements are altogether againſt nature, and the bodie deſires nothing more, then to be deliuered of them, as *Galen* ſpeakes of the yellowe fat humour. This is more ſtrong, then where hee ſaith a little before, that *Ioubert* concludes not well, ſaying, that

2. De nat. fæc.

that if the ventricle bee filled with the phlegmatick-humour, it hath no appetite at all; why so in like manner, all the parts of the (bodie being filled) they cannot haue any desire or hunger. For this appetite of the ventricle, whereof heere is some question made, it is an animall appetite, which not being so in the other parts, this fleame cannot communicate herselfe to them in the same manner. I answere, that there are two sorts of appetite in the ventricle, the animall, and the naturall. The animall appetite, is a certaine molestation and anguish of the ventricle, proceednig of the sucking, or of the compression of the foode, for and by the which, beeing angrie or offended, it desireth meate. And the naturall appetite, is a strength, bred and borne in all parts of the bodie, which desireth euermore what it wanteth, and is thereto agreeable.

The

The one is appeaſed by the vapour of the meates receiued, and, by how little ſoeuer it be of ſubſtaunce: the other, by the only application hee makes of the meates. The animall appetite is perticuler to the ſole ventricle, the naturall is common, as well to the ventricle, as to all the other partes, by the which, beeing brought to the orifice ſuperiour of the ſame ventricle, it exciteth the animall appetite, which ſerues vs as a ſpurre for the deſiring of our meates. So long then as the rawe humour and phlegmatick remaineth at the ventricle, and that there (by the naturall ſtrength thereof,) it is boyled and brought into an eſtate: the tunicles, which make the bodie of the ventricle, in taking their competent portion, and the beſt therof, doo conuert the ſame to their owne profit. So the naturall appetite being contented, the animall appetite is

not offended at all, or complaines at entraunce of the ventricle. If all the bodie were full of one and the same humour, all the parts to whom this appetite is common, and communicateth the strength of this emotion, would borrowe thereof, and drawe thence what should bee seruiceable for them.

These are the arguments, wherwith the learned *Ioubert* hath fortified his opinion: arguments, which (in my iudgement) vntill this instant houre, there could be no one found, that did knowe deseruedly how to stand against them. VVherto there are ioyned many examples, both of plants and other creatures, that not only preserue thēselues many dayes, but also many yeares, without any nourishment taken outwardly. As in plants, the Onyon and the Garlick &c: in graine, VVheate Re, Barley, Oates, Millet and others: in

in and among beaſtes, Serpents, Lizardes, Dormiſe, Beares, Crocodiles and Cameleons. Of which examples, *Haruet* ſtriues to weaken the authoritie, by oppoſition of the diſſimulitude and great diſproportion, which is betweene the life of brute beaſtes, (yea, much more of plants,) & that of man: becauſe his principall is referred to the reaſonable ſoule, and theirs to the ſoule vnreaſonable, and beſide, that heate (the inſtrument thereof) is much more noble in man, then in the vnreaſonable ſoule, and yet more in the vnreaſonable ſoule, then in the plant. VVherto I anſwere, that the ſimilitude of theſe examples, doo very well agree together, in that kinde of life whereof we ſpeake in this place, which is, the facultie of nouriſhing and feeding of the bodie, which is equally diſtributed, as well in beaſtes as in plants, ſaith *Ariſtotle*. And more- 2. De gen. Cap. 5.

ouer, that they agree in the kinde of the cauſe, to wit, the rawe & phlegmatique humour, wherewith their bodies are as well filled, as thoſe of men. But who can (ſaith *Harnet*) ſupport ſuch a great aboundance of fleame in Diaphragma, without a palpitation of the hart, ſickneſſe of the ſtomacke, paine of the collick & the reines, & who can retaine them in the head, without an apoplexie? I anſwere, that this humour abounding in cruditie, ſeethes it ſelfe in the bodie there, and yet hurtes it not at all: for, beeing according to nature, it cannot create any accidents and diſeaſes againſt nature. He will obiect (perhaps) that the ſole abounding of fleame, cauſeth an apoplexie. But I ſay, that it is an excrement properly of the braine, which hath not bin wunt to goe lodge it ſelfe at the ventricles therof, nor doth, except it be driuen by the ſpirit,

Page, 71.

ſpirit, or the vapour. He will ſay, that in theſe natures, the ſpirits are more feeble, and haue not power ſufficient, to make ſo great a violence or impetuoſitie. VVherto I reply, albeit that (otherwiſe) the exerciſe of the bodie is healthfull, ſaith *Galen*, yet neuertheleſſe, if you will exerciſe a man full of fleame, or of one and the other choller, or elſe full of bloode, you ſhal forward him (by ſuch exerciſe) either to an Epilepſie, or Apoplexie. Com. 3. Aph. 20.

Now, where hee ſaith, that our life is differing from that of Plants & beaſts, and that her principle, which is our ſoule, is much more noble thē the others: what is he that wil deny it? whē *Ariſtotle* himſelfe beleiued, that ſhe onely was diuine, and came from abroade or without, to lodge within our bodie? But becauſe hee encloſeth within his obiection, the vegetatiue ſoule of Plants, and the

ſenſitiue of beaſts: it behoueth to let him know, that our body hath a vegetatiue ſoule, and nouriſheth it ſelfe as a Plant, ſenſeth or ſenteth as a brute beaſt, and hath the diſcourſe of reaſon, of which it makes vſe as a man. For, marke but his beginning (ſaith the ſame *Ariſtotle*) he liueth as the plant, and hath onely then the vegetatiue ſoule: afterward, in time, he gaines the ſenſitiue, & at length comes the intellectuall and reaſonable, which bringeth (with it) all perfections. For he is not all at one time both an animall and a man, nor an animall and an horſe, (though this reaſon be ſcant ſeemly in the mouth of a Chriſtian Philoſopher,) but hee is firſt of all an hearbe, a Lettiſe, afterward, a dog, a horſſe, or the like thing, and at length he comes to be *Cæſar* or *Cato*.

De priſca med.

But *Haruet* continues on yet, and prooueth by *Hippocrates*, that our elders

ders would neuer haue ſought out a proper manner of feeding for man, if one ſelfe ſame drinking & eating, might haue ſuffiſed for the nouriſhment both of men and beaſts. Neuertheleſſe, he omitteth that which *Hippocrates* addeth, that in the firſt age, men vſed one ſelfe-ſame foode, as the other creatures did, when the inuention of ſowing and planting was as yet vnknowne to them: then they fedde on fruites, which nature (on her owne good will) brought foorth, without any tillage: howbeit notwithſtanding, the omnipotent Creator of man, had a wil from the beginning, that he ſhould not only feed on the fruites of the earth, but alſo that he ſhould vſe the vnreaſonable creatures for his nouriſhment.

VVhat would he haue *Hippocrates* to ſay more? That which our auncients then did, declared a will to prouide

prouide for the infirmitie of our naturall heat, which beeing sometimes vnable to digest those meates, that were too crude & raw: is now better supplied and maintained, by such as are prepared and corrected, by knowledge and experience, in the dooing whereof, the health of man is the lesse subiect to perrill. Otherwise, a man might take & eate without danger (if he had been thereto accustomed) of Hemlocke with the Stare; and of Helleborus with the Quaile; or, as *Mithridates*, vse poysons, not to be poysoned: and he being inured to such a custome, they were to him as naturall viands. In like manner, an old man of Athens (recorded by *Galen*) vsed familiarly to eate Hemlock: as *Thrasias* did the like of Helleborus, by report of *Theophrastus*. A mayden beeing sent by the King of the Indiaes to *Alexander*, she did a long time feede before euery

3. De simpl. fac. l. 9. hist. Plant. cap. 18. Arist. de reg. prim.

euery one, of *Napellus*, called VVoolfes-bane, without any preiudice to herſelfe.

But without all theſe, the earth (our good Mother) hath not ſhee brought foorth from her boſome, many other thinges neceſſary to maintaine life? yes truly hath ſhe, & (in the eſtate as ſhe receiues vs, whē wee come to arriue in the Inne of this world) ſhe therafter entertaines and feedeth vs: ſhewing herſelfe alwaies benigne, ſweet, indulgent, & ready, to do whatſoeuer ſhe can deuiſe to ſerue our vſe.

VVhen ſhee is tilled and husbanded, what diuerſitie of foodes doth ſhe produce, proper and apt for our nouriſhing? How plenteouſly is ſhe furniſhed without tillage? vvhat odours? what ſauours? what iuyces? what cullers? And yet (in this while) we will needs exerciſe our crueltie vpon the brute beaſts, we will keepe

thoſe creatures impriſoned, to whō Nature hath giuen the free wide palace of heauen. VVhy are not vvee more carefull, to make our bankets in ſimplicitie, and without butcherie, after the manner of *Pythagoras*: rather then to war in the ayre, aduēture life on the Seas and Riuers, and make ſuch ſpoile of the earth as wee doe? Our elders doo report, that the age, which we call the golden age, was happy in this, that it ſullied not her mouth with the blood of creatures, or wild beaſts.

Ouid. 1. Meta.

The Philoſopher *Apollonius Thyaneus*, beeing demaunded by the Emperour *Domitian*, why hee kept not the common manner of feeding, which cōſiſted in the vſage of fleſh, but rather did eate rootes & fruites, ſuch as the earth yeelded? returned this anſwer. All that the earth bringeth foorth vnto vs, is ſound and healthfull, what neede haue I then,

to

to goe ſeeke after Foules in the ſoyle of the Riuer *Phaſis*, or the Francolines in *Ionia*: for him, with whom much better agrees (as with Country *Horace*) the Oliue gathered from the fat branches of trees, or Sorrell growing in the field, or Mallowes, wholſome for wearied bodies?

Harvet purſueth to confute the alleaged examples, ſaying, they are but fables that are reported of Serpents, Dormiſe, &c. For as concerning Serpents, who all the vvinter abide in their dennes, they nouriſh thēſelues with the earth: Beares and Dormiſe make their prouiſion of victuals in Autumne, whereon they liue, like vnto the Ant: the Camelion feedes himſelfe with flies: the Crocodile cannot liue long time out of the water, according to *Ariſtotle*. [a] Page. 67. 68. 69.

[a] De gener. anim.

That the Serpent nouriſheth him ſelfe of the earth only, the reaſon of the ſame Philoſopher dooth repugne,

pugne, who saith, that a mixed bodie cannot be nourished with one sole & simple element, whereto also the succesſe in things is cõformable. For vvee haue many times noated, that as among Fishes, the great ones eate vp the smaller Frie: the selfe same is in practise among the Vipers, Adders, Snakes, & such others. Now, that Serpents can liue verie long without any foode, *Aristotle* shewes the same, by the experience of such as the Apothecaries doe keepe, whereof wee haue spoken heeretofore.

Arist. ani. Lib. 8. cap. 4.

And as concerning that which is said to the Serpent, in the third of Genesis: *Thou shalt eate earth all the dayes of thy life:* this concerneth nothing at all our earthly Serpents, but the auncient enemy to mankind, whose slauish seruants doe eate the earth, that is to say, they can relish nothing but earthly things, according

ding as the learned Diuines haue expounded it. D. Augu. in Gene.

Ariſtotle writes, that the Dormouſe (in VVinter) is not onely hid in the caues of the earth, but alſo in the hollowes of Trees, and that during this ſeaſon, he fattens by ſleeping. *Haruet* thinks, that they eate the prouiſion they haue hidden, & labours himſelfe againſt *Ariſtotle*, ſaying: that ſleepe euacuates the body, when as the ventricle is emptied, by reaſon of the heate, which euermore conſumeth the moiſture.

But behold heere the Aphoriſme of *Hippocrates*, which is flatly againſt him. They (ſaith *Hippocrates*) which in the night are thirſtie, it is good for them to ſleep, euen then when they are very dry. For ſleepe (aboue all things) doth moiſten the body with great ſtore of pleaſing: not the bodie which is wholy emptie and dry, but that which is filled with foode, Lib. 5. Apho. 27.

or with crude moiſture, the naturall facultie (in this while) is buſying it ſelfe to her vttermoſt power, for the concoction of the meates, and the raw humours. VVho wil doubt then, that a ſlothfull creature, & full of cruditie, may not fatten himſelfe by ſleeping?

Lib. 11. cap. pen. *Plinie* ſaith, that it is better to make concoction, in the time of ſleepe, for gathering corpulence, that is to ſay, for fatning of the bodie: then for attayning to any ſtrength therby. And *Martiall*, willing to waken thoſe ſtudents, which ſleepe away (as one ſaith) the fat of the morning, hath addreſſed theſe two verſes to them.

Dormitis nimiũ, glires, vitulique marini,
Nil mirum ſi vos craſſa Minerua premit.

VVee haue ſeene many Beaſtes, 2. De temp. vvhich at Spring-time hauing left their ſecret aboade, are much fatter then the other, becauſe the time hath

hath been very fauourable to them. And *Galen* ſaith, that vvomen are more fatte then men, by reaſon that they are more cold, and greater ſitters in the houſe, then men vſuallie are.

Ariſtotle approoueth by two reaſons, that Beares doe not eate any thing, during the time of their winter retirement: the one, becauſe they come not foorth at all: the other, in regard they ſeeme to haue their bellies reſtrict, and theyr inteſtines emptie. 8. Hiſt. ani. cap. 17.

Harnet beats back the firſt, becauſe (ſaith he) they haue wherewith to feede on. But, to a beaſte of ſuch greatneſſe, what ſtore (I pray yee) needes there, of rootes, apples, or ſuch like, all thoſe dayes, & all thoſe monethes? The ſecond reaſon, *Ariſtotle* iuſtifies the ſame by eye-experience. For one ſaith, that their inteſtines by lack of eating, cloſe vp in ſuch

such sort, that they almost touch together. And therefore when they come foorth, they feed on a certaine hearbe called * *Aron*, to vnlose their entrailes. The seauen first dayes that they are hid in their Caues, they be in such sorte ouercome with sleepe, as although one smite vppon them, yet they awake not at all, so saith *Plinie* and *Olaus*: Then (say they both) they fatten woundrously by this heauie sleepe, and principally by the sucking and licking of their right foote. VVhich is to be vnderstood in this sorte, that after they haue past fourteene dayes in sleepe, they rise vppon their buttocks, and liue by licking their fore-most feete, vntill such time as Spring time comes, then they issue foorth. In regard of the males, they are very fat, but not the females, because at this time they nourish their whelpes: but no such masse or lumpe of white and defor-

* Wake wort.

Lib. 1. Hist. nat. Chap. 36. Lib. 18. Hist. Septen.

deformed fleſh, which by little and little (in licking) they bring to a forme, as ignorantly hath bin credited of antiquitie: but a young little Beare, well formed, ſuch as great *Scaliger* witneſſeth, to haue bin (not long ſince) founde in the bellie of a ſhe-Beare, that one rent in pieces. Exerc. 6. 15.

The ſame *Scaliger*, firſt (before *Harnet*) declared, that the Lord *Iohn des Landes*, when hee was in *Syria*, bought a Cameleon: & it was noated, that by prompt mooving of his tongue, (which he can caſt and recaſt out of his mouth in one inſtant) he tooke a Flye that was on his breſt. VVhich was newes to them, who thought (it only) among all other beaſtes, to liue without foode or drinking, & only to nouriſh himſelfe by the ayre, euermore faſting, without enduring any languiſhment, as alſo *Tertullian* ſaith. Neuertheleſſe, it is not altogether from the Exerc. 196. 4. De paſſ.

purpoſe, in ſuppoſing that he ſhould liue by the ayre, becauſe he hath bin ſeene to paſſe a whole yeare together without eating, as the ſame *Scaliger* ſaith: and, that after hee hath yawnde or gapte, and taken ayre, he hath ſhut his iawes, & then his bellie became blowne full (like a bladder) of this ayrie ſubſtance. There be ſome that ſay, that turning himſelfe to the Sunne, he ſeemes to ſwallow in his beames, and ſo purſues them all about yawning. *Tertullian* hath auouched as much, in his *Lib. De Mant.* he nouriſheth himſelfe (ſaith hee, ſpeaking of the Cameleon) in yasking and yawning, he chawes, and blowes vp himſelfe like a foot-ball, the winde is all his foode.

2. Hiſt. ani. Chap 13. 8. Hiſt. nat. Chap. 25.

The Crocodile (by the teſtemonie of *Ariſtotle*, and *Plinie* after him) paſſeth alwayes ſix monethes of winter, in her Caue without eating. *Aelianus* ſaith, that ſhe remaineth three

three ſcore dayes onely ſo hidden, during which time ſhee eateth nothing. *Symmachus*, a man of good qualitie, an Oratour among the auncient Romaines, cauſed Crocodiles to be brought into the Theatre before the people, after that he had made them to faſt fiftie dayes. Long time afterward, he kept two of them without giuing them any foode, reſeruing them, to haue them ſeene at the arriuall of certaine frends of his: Although (ſaith hee) they made ſhewe, not to liue long time without eating. As for that which *Harwet* alleageth from *Ariſtotle*, that the Crocodile beeing out of the water, cannot liue any long time: this receiueth his interpretation by the ſame place alſo, where he writes, that albeit the Crocodile delights herſelfe in the water, in ſuch ſorte, as ſhe cannot liue, beeing encloſed out of wattrie places, neuertheleſſe,

Symmach. lib. 8. Epiſt. 44.

8 Hiſt. an. Chap. 2.

ſhe dies, if ſhe receiue not ayre as ſhe is wunt to doo, and in nouriſhing her young-ones out of the water.

For ſo much then, as ſhe is a creature partly waterie, and partly earthie, he holdes, that ſhee is to bee rancked among thoſe creatures called * *Amphibii*; and which are of a nature not ſtayed, whom he calleth *Epamphoterizonta*. Other-wiſe hee ſhould contrarie himſelfe, hauing written before, that ſhe ſpends the day on the land, and the night in the water, both the one and the other, by reaſō of the heat ſhe loueth. And this he would haue vnderſtood of the time, wherin ſhe doth not hide herſelfe at all, by reaſon that colde is ſo contrarie to her: as when it is faire ſeaſonable weather, ſhe muſt needes bee on the land in the day time, & in the water all the night.

That liue as wel on land, as on water Lib. 2. Cap. 20.

I might auouch heere, the Indian birde without feete, which the ſacrifiſers

ſacrifiſers to *Mahomet*, did ſome time make the King of the *Moluques* to beleeue, that it dropte downe out Paradiſe: becauſe ſhe is not found but in vnknowne places, ſeperate from the troupes of the world, by reaſon whereof, they of that countrie, call it the Birde of Paradiſe. She liues euermore in the ayre, & neuer at any time toucheth the earth, till after ſhe be dead: wheron ſhe lyeth, and preſerueth herſelfe a long time without corrupting.

This Bird doth not nouriſh herſelfe on Muſhromes, or other ſemblable inſect things (as Sparrowes & Swallowes doe) for ſhe liueth in the middle region of the ayre, where are no creatures (knowne vnto men) whereon ſhe may feede: but vppon the ayre onely, or on the vapour ariſing from the Iles of the *Moluques*, which doe ſend foorth on all ſides a very ſweet and Aromaticall ſauour.

Cardanus holds, that she cannot liue of the ayre alone and perfectly, because it is very subtile in those countries. But he that hath giuen her the ayre for foode, hath also power so to thicken that ayre, as to render it selfe apt enough for her nourishment.

In vita Artoxer.

And no lesse admirable is the bird which *Plutarch* calleth *Rhintaces*, very common in Persia, which hath nothing emptie in her body, but is within all full of fat, (as are the *Bennarics* in Languedoc) and yet notwithstanding, this Author saith, that she liues not but of the ayre, and of the dew therein.

Lib. 5. hist. ani. cap. 19. Plin. lib. 11. Cap. 36.

Aristotle, the Prince of truth, writes, that in the Furnases, where the Melters & casters of Copper are in Cypres, they haue a little creature, of the bignes of a great Fly, which they call *Pyrausta*, the which hath wings, & foure feet. So long as there is

is fire in the Furnace, this worme or Fly liueth, but let it be neuer ſo little off from it, it preſently dies: and yet notwithſtanding, this creature is moſt cold, hauing no other maintenaunce then the heat of the fire onelie.

But why ſhould I dwell on theſe examples, whereof *Harwet* (in euerie place) holds, that wee can draw no conſequent by them to men? Peraduenture then, ſome examples deduced from men themſelues, may make him to acknowledge a truth. And therefore I will produce one, which is out of all ſcruple, whereof, Princes worthy of beleeſe, made recitall to King *Henry* the third, being in Poland. Hee had there many great Lords of Fraunce, Councellours, &c. He had alſo diuers Phiſitians in his Court, & among others, *Monſieur Piduxius* our Deane: skilfull not onely in Phiſicke, but likewiſe

wise, in whatsoeuer concerned the knowledge of the naturall historie. Hee was then Phisitian to my Lord the Duke of *Newers*, and called to councell with the Kings owne Phisitians. From him was it, that wee verbally heard this Historie, which also is written by *Alexander Guaguinus* of Verona, Captaine of the footmen in the Cittadell of Vitebcka, on the limits of Moscouia, and in his description of the said Country.

Hee saith, that there are certaine people in Lucomoria (which is a Region, in the vtmost confines of the *Sarmates* towards the North) which dye, (or rather remaine entraunced, like your Frogges and Swallowes) euery yeare, the 27. of the moneth Nouember, by reason of the extreame colde in that part of the countrie. Afterward, at the returne of Spring-time, the 24. of Aprill, they come to life againe. These people

people make their commerces with the *Gruſſintzians* and *Sperponomptzians* their neighbours, after this manner. VVhen they feele the time of their entrauncing to draw neere, they then lock vp their merchandiſes in certaine places, and the *Gruſſintzians* and *Sperponomptzians* there take them, and leaue other in their ſted, of anſwerable value. The time being come of their reuiuing, they take the merchandiſes, which were left in exchaunge of theirs, if they perceiue they haue profit by them: if not, they demaund back their owne againe, whereby ariſeth oftentimes quarrels, and warres betweene them. By this ſleepie traunce, the natural heate in theſe bodies (which otherwiſe are accuſtomed to this ayre, and boyled againe, as ſayth *Albertus Crantzius*, by the freezing) is no whit extinct: becauſe that al the places, pores, paſſages, and conuoys,

being lockt vp and ſtopte, it gathers it ſelfe about the entrailes, and by this *Antiperiſtaſis* or repulſion of euery part, ſhe encreaſeth herſelfe, and makes her power the more vigorous for the Spring-time enſuing.

Aboue all other partes of the bodie, the daunger is principallie of the braine, which hath great ſtore of large openings, and (among others) the noſtrilles: were it not, that whē they beginne to wexe ſtiffe with colde, a tarte rheume or moiſture diſtilleth from the noſtrilles, which (by report of the ſaid Lord *Piduxius*) euen as it flowes, congeales it ſelfe no leſſe, then the ſpettle it ſelfe doth, and ſo it wexeth hard before they fall to the grounde, according as *Sigiſmond de Herbeſtein* deſcribeth, in the Hiſtorie of Moſcouia. By meanes whereof, the noſtrilles and other parts being lockt vp; the mallice

Their eyes, eares, noſtrilles and mouthes are ſoftlye frozen vp, before they fall into their graue.

mallice of the ayre cannot ſo eaſilie pierce vp vnto the braine. And if any one of them, to ſhunne this colde vnfreendlines of the ayre, thinkes (by couering himſelfe with skinnes and other things) to foreſtall the Iſicles hanging at the noſtrilles and mouth &c: immediatly, the ayre being exceſsiuely cold, ſteps vp into the braine, and there extinguiſheth the naturall heate, ſo that theſe *Lucomorians*, in ſted of a temporall entraunсing, do then fall into a perpetuall and endleſſe. But the time being come, that the Sunne getteth rule ouer the colde, and brings in agayne the ſweetnes of the Spring ſeaſon: the ycie moiſture (at the parts before named) melting it ſelfe, the heate by little & little inſinuates into the bones, the feeling and vigour creepes againe into all the mẽbers, and then hath the bodie the ſame Oeconomie, which it had be-

fore.

Harnet concludes his whole discourse, by the fasting of holy personages, *Moyses*, *Elias*, & our blessed Sauiour, the which (saith hee) should be held for no miracle at all, if, according to nature, so long an abstinence may be made. *Ioubert* hath answered, that in sick persons, and such as are much subiect to sickneſſe, a long fast or abstinence is naturall: but supernaturall in such persons, who otherwise are perfectly well, and of good temperature.

Harnet obiecteth the place of *Auicen*, cited by *Ioubert*: That the same might also happen to healthful men. For our owne selues, we will embrace the oppinion of *Ioubert* in such sort, as we doo holde, concerning the accident heere happening among vs, to whom this abstinence is yet so easie: that it hath bin occasioned by a sickneſſe against nature, albeit

albeit ſome others (in like manner diſeaſed) haue afterward bin healthfull againe. But as for perſons of ſuch rare ſanctitie, we thinke not their faſt to haue bin by any ſickneſſe: but only by the ſpeciall will of God, and that naturall appetite then returned, at the time limitted by his prouidence.

Laſt of all, where he exhorteth euerie one, to imitate a certaine Gentleman, who (by care and diligence) diſcouered the impoſture of an Hermite in Sauoy, that (by feigned faſtings) had long time deceiued the peoples oppinion. As for our ſelues, not knowing how to goe againſt the authoritie, of ſo many rare and cleare ſighted Phiſitians, nor yet how to ſteale into our eyes, the credence of what they haue ſeene: we loue rather, to leaue it, euen to the moſt curious reſeacher, into the cauſes of the extraordinarie

workes of nature, then like the companions to *Vlisses*, charmed with the fruite of the * *Alysier*, or fatall tree, to serue, or know no other Gods, then *Eduſa* and *Potina*.

* A tree in Affrick called the Lot tree.

FINIS.